Bible Speaks (Series)
-
Faith

This series is designed to encourage you to read the Bible regularly and help you grow in your walk of faith with Jesus Christ.

2026 by Pastor John Paul, Northumberland County, ON. Canada.
Scripture quotations are from the Berean Standard Bible (BSB).
This resource is dedicated to the Public Domain.

Pastor John Paul is a graduate of Moody Bible Institute with a degree in Biblical Studies.

Bible Speaks (Series)
-
Faith

1. Introduction

What is Faith? The Bible provides a definition for us: “Now Faith is the assurance of what we hope for and the certainty of what we do not see” (Hebrews 11:1). In the following verse (Hebrews 11:2) the unknown writer of Hebrews refers to the Old Testament “ancients” who were commended for their faith. The men and women mentioned in Hebrews 11 are certain and assured, because of their faith. (1)

In the New Testament we learn that early Christianity was referred to as “the faith” (Acts 6:7; 13:8; 14:22; 16:5). (2) Prior to this, we read more about what Jesus has to say and teach about faith, expressing in Himself the ultimate and unmatched example of faith, manifested in His life, work on the cross, death and resurrection. As such, the object of biblical faith resides in God’s character with its unique consistency and certainty. (3)

The following is a brief exploration of faith as it is revealed in Scripture. There are three segments: The first part deals with faith in the Old Testament, with an emphasis on Hebrews 11. The second part deals with what Jesus reveals to us about faith. And the third part explores Who the object of our faith is (that is Jesus) and what this means for us.

2. Faith in the Old Testament

3 By faith we understand that the universe was formed at God’s command,
so that what is seen was not made out of what was visible.
Hebrews 11:3 (BSB)

6 And without faith it is impossible to please God. For anyone who
approaches Him must believe that He exists and that He rewards those who
earnestly seek Him.
Hebrews 11:6 (BSB)

In these two passages, we learn more about faith, as God reveals Himself to mankind in the creation of the universe (v.3) and the requirement of faith (v.6), which is the necessity, not only to believe in God’s existence, but also to believe that God rewards those who seek Him truthfully. Here is a basic understanding of how faith is manifested in the Old Testament, with God revealing Himself to the Patriarchs and later to Moses, when He makes His covenant with the Israelite people and giving them the Law. (4)

7 By faith Noah, when warned about things not yet seen, in godly fear built
an ark to save his family. By faith he condemned the world and became heir
of the righteousness that comes by faith.
Hebrews 11:7 (BSB)

In this verse, we find out about Noah’s faith. Here, Noah is informed by God about the coming flood and impending judgment on mankind (Genesis 6:13-22) and his reverence for God is shown in his action of building the ark and saving his family. (5) Noah’s faith gave him right standing before God (he “became heir of the righteousness that comes by faith” in v.7). (6)

8 By faith Abraham, when called to go to a place he would later receive as
his inheritance, obeyed and went, without knowing where he was going.
9 By faith he dwelt in the promised land as a stranger in a foreign country.
He lived in tents, as did Isaac and Jacob, who were heirs with him of the
same promise.
10 For he was looking forward to the city with foundations, whose architect
and builder is God.
Hebrews 11:8–10 (BSB)

17 By faith Abraham, when he was tested, offered up Isaac on the altar. He who had received the promises was ready to offer his one and only son,
18 even though God had said to him, “Through Isaac your offspring will be reckoned.”
19 Abraham reasoned that God could raise the dead, and in a sense, he did receive Isaac back from death.
Hebrews 11:17–19 (BSB)

In the first passage, Abraham’s faith is revealed, as he follows God’s call to leave his home, without knowing the destination. Abraham’s faith grows over time, culminating in his willingness to offer his son Isaac as an offering to God, with God interceding at the last moment, having tested Abraham’s faith (Genesis 22:1-19). Abraham believed God’s incredible promise in trust and obedience. (7) Prior to this, God establishes His covenant in Genesis 15 with Abram (later called Abraham), when Abram takes God at His Word, and God’s confirms him righteous, not on the basis of any deed, but on the basis of his trust in the divine promise (Genesis 15:6). (8) Abraham’s wife Sarah is also commended for her faith (Hebrews 11:11).

24 By faith Moses, when he was grown, refused to be called the son of Pharaoh’s daughter.
25 He chose to suffer oppression with God’s people rather than to experience the fleeting enjoyment of sin.
26 He valued disgrace for Christ above the treasures of Egypt, for he was looking ahead to his reward.
27 By faith Moses left Egypt, not fearing the king’s anger; he persevered because he saw Him who is invisible.
28 By faith he kept the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch Israel’s own firstborn.
29 By faith the people passed through the Red Sea as on dry land; but when the Egyptians tried to follow, they were drowned.
Hebrews 11:24–29 (BSB)

Here, we have another example of faith, which is that of Moses (along with the Israelites in v.29). The events of Moses’ life mentioned here reveal a growing faith in God. By following God in faith, Moses rejected worldly

comforts, pleasures and sin. Instead Moses identified with God’s people, and as such, there is a link here between Moses ‘suffering’ and the later ultimate suffering of Christ (Hebrews 11:26). (9) The initial faith of the Israelite people passing through the Red Sea is also mentioned here (v.29), however, unfortunately the faith of many wavered as they were just about to enter the promised land (Numbers 13:1-14:1-39; Deuteronomy 1:19-33; Hebrews 3:12-19).

30 By faith the walls of Jericho fell, after the people had marched around
them for seven days. 31 By faith the prostitute Rahab, because she
welcomed the spies in peace, did not perish with those who were
disobedient.
32 And what more shall I say? Time will not allow me to tell of Gideon, Barak,
Samson, Jephthah, David, Samuel, and the prophets,
33 who through faith conquered kingdoms, administered justice, and gained
what was promised; who shut the mouths of lions,
34 quenched the raging fire, and escaped the edge of the sword; who gained
strength from weakness, became mighty in battle, and put foreign armies to
flight.
Hebrews 11:30–34 (BSB)

In this segment we find faith examples of others in the Old Testament. Faithful groups of people are mentioned (v.30), as well as faithful individuals (v. 31-34), some named, some unnamed. Revisiting and rereading the actions and events of these people is helpful and valuable to help us as believers grow in our walk of faith.

35 Women received back their dead, raised to life again. Others were
tortured and refused their release, so that they might gain a better
resurrection.
36 Still others endured mocking and flogging, and even chains and
imprisonment.
37 They were stoned, they were sawed in two, they were put to death by the
sword. They went around in sheepskins and goatskins, destitute, oppressed,
and mistreated. 38 The world was not worthy of them. They wandered in
deserts and mountains, and hid in caves and holes in the ground.
Hebrews 11:35–38 (BSB)

In this segment, of unnamed biblical people of faith, we notice a shift from earthly deliverance to experiencing martyrdom. The Bible does not shy away from revealing the suffering of many godly people in the face of persecution, just as our Lord Jesus Christ experienced. This all happened while faithful people were awaiting God's promises coming to pass. (10)

39 These were all commended for their faith, yet they did not receive what was promised.
40 God had planned something better for us, so that together with us they would be made perfect.
Hebrews 11:39–40 (BSB)

This closing sequence, summarizes the lessons to be learned from all the examples of faith mentioned in Hebrews 11. The writer uses two literary devices in this entire chapter: First, repetition is used ("by faith"), to emphasize the importance of faith - Second, an example list (*exampla*) is used in order to prompt those who hear this message to action. (11) There is a visible connection here between faith and God's promises. (12) Trusting God wholeheartedly by faith, empowers believers for decisions and actions that have to be made. (13) However, the ultimate example of the willingness to suffer in order to obtain a heavenly reward is our Lord Jesus Christ (Hebrews 12:2). (14)

3. What Does Jesus Say About Faith?

Having considered some examples of faith in the Old Testament, we are now looking at what Jesus has to say and teach us about faith.

5 The apostles said to the Lord, "Increase our faith!"
6 And the Lord answered, "If you have faith the size of a mustard seed, you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you.
Luke 17:5–6 (BSB)

In this text, we encounter the twelve apostles asking Jesus to increase their faith, to which Jesus responds with hyperbole (an exaggeration) to make a point. The apostles would have had some faith already, and so they are basically asking for a greater faith. (15) Jesus illustrates that faith (similarly in Matthew 17:20) - from a practical viewpoint - reveals itself in preaching, healing and forgiving a fellow believer. (16) What matters most, is not quantity, but quality, in other words, that faith is present in a believer in the first place. (17) The faith Jesus is talking about here, realizes that Christ is the suffering Messiah (Luke 24:25-26), rests in the provided care of God (Luke 8:25), is a faith that endures (Acts 14:22) and believes in God, expressed in a growing personal relationship with God. (18)

5 When Jesus had entered Capernaum, a centurion came and pleaded with Him,
6 “Lord, my servant lies at home, paralyzed and in terrible agony.”
7 “I will go and heal him,” Jesus replied.
8 The centurion answered, “Lord, I am not worthy to have You come under my roof. But just say the word, and my servant will be healed.
9 For I myself am a man under authority, with soldiers under me. I tell one to go, and he goes, and another to come, and he comes. I tell my servant to do something, and he does it.”
10 When Jesus heard this, He marveled and said to those following Him, “Truly I tell you, I have not found anyone in Israel with such great faith.
11 I say to you that many will come from the east and the west to share the banquet with Abraham, Isaac, and Jacob in the kingdom of heaven.
12 But the sons of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth.”
13 Then Jesus said to the centurion, “Go! As you have believed, so will it be done for you.” And his servant was healed at that very hour.
Matthew 8:5–13 (BSB)

21 Leaving that place, Jesus withdrew to the district of Tyre and Sidon.
22 And a Canaanite woman from that region came to Him, crying out, “Lord, Son of David, have mercy on me! My daughter is miserably possessed by a demon.”
23 But Jesus did not answer a word. So His disciples came and urged Him, “Send her away, for she keeps crying out after us.”
24 He answered, “I was sent only to the lost sheep of the house of Israel.”
25 The woman came and knelt before Him. “Lord, help me!” she said.

26 But Jesus replied, “It is not right to take the children’s bread and toss it to the dogs.”
27 “Yes, Lord,” she said, “even the dogs eat the crumbs that fall from their master’s table.”
28 “O woman,” Jesus answered, “your faith is great! Let it be done for you as you desire.” And her daughter was healed from that very hour.
Matthew 15:21–28 (BSB)

In these two passages, we see two examples of faith in action as it relates to Jesus healing people. In both cases, we have an individual asking Jesus to intercede on another person’s behalf. Both requests are made by Gentiles (non-Jewish persons) and both are commended by Jesus for their “great faith” (the only two times in the Gospels Jesus makes such commendations).

What are we to learn from this? First, the centurion recognizes the authority Jesus has to heal people (Matthew 8:7-8). (19) Second, the centurion’s faith is commended by Jesus, since it exceeds what Jesus had encountered in Israel. (20) Jesus emphasizes the underlying spiritual reality of the absence of faith of many Israelite people at the time, which ends in eternal separation from God (Matthew 8:12), whereas in the preceding verse our Lord acknowledges that many Gentiles will be eternally joined to God in heaven (Matthew 8:11).

In the case of the Canaanite woman, we see another manifestation of “great faith,” as Jesus calls it (Matthew 15:28), along with an expression of perseverance and humility (Matthew 15:27). The contrast between Jew and Gentile is addressed by Jesus (Matthew 15:24, 26), however, Jesus is aware of the woman’s faith, and so it appears He is actually testing the faith of His disciples more than anything else (who want to send her away in v.23).

It is important to understand, that when it comes to healing, there is no discernable recurring technique or method Jesus uses to heal people. No two healing miracles in the Gospels are alike. Jesus heals *all* people who come to Him, or are brought to Him, or are brought to His attention. In many cases, though, faith is a requirement for healing and is the foundation on which Jesus performs these miracles. (21)

Faith and Repentance

36 Then one of the Pharisees invited Jesus to eat with him, and He entered the Pharisee’s house and reclined at the table.

37 When a sinful woman from that town learned that Jesus was dining there,
she brought an alabaster jar of perfume.
38 As she stood behind Him at His feet weeping, she began to wet His feet
with her tears and wipe them with her hair. Then she kissed His feet and
anointed them with the perfume.
39 When the Pharisee who had invited Jesus saw this, he said to himself, “If
this man were a prophet, He would know who this is and what kind of woman
is touching Him—for she is a sinner!”
40 But Jesus answered him, “Simon, I have something to tell you.” “Tell me,
Teacher,” he said. 41 “Two men were debtors to a certain moneylender. One
owed him five hundred denarii, and the other fifty.
42 When they were unable to repay him, he forgave both of them. Which
one, then, will love him more?”
43 “I suppose the one who was forgiven more,” Simon replied. “You have
judged correctly,” Jesus said.
44 And turning toward the woman, He said to Simon, “Do you see this
woman? When I entered your house, you did not give Me water for My feet,
but she wet My feet with her tears and wiped them with her hair.
45 You did not greet Me with a kiss, but she has not stopped kissing My feet
since I arrived.
46 You did not anoint My head with oil, but she has anointed My feet with
perfume.
47 Therefore I tell you, her many sins have been forgiven, for she has loved
much. But he who has been forgiven little loves little.”
48 Then Jesus said to her, “Your sins are forgiven.”
49 But those at the table began to say to themselves, “Who is this who even
forgives sins?”
50 And Jesus told the woman, “Your faith has saved you; go in peace.”
Luke 7:36–50 (BSB)

In this passage we find an example of how faith and repentance work together. We encounter a woman (“a sinful woman”) who shows what a repentant heart looks like, as she demonstrates her faith in action in worshipping our Lord Jesus Christ, by whatever means at her disposal (“her tears” in v.44, kissing Jesus’ feet in v.45, anointing Jesus’ feet with perfume in v.46). In contrast to the host and the other dinner guests, she knows Who Jesus is (as Messiah) and what He does for repentant sinners (forgiving sins). Jesus calls out her faith and truly repentant heart: “You faith has saved you; go in peace” (v.50).

Faith and repentance go hand in hand. When it come to the forgiveness of sins, as Jesus encounters those who are truly repentant, faith is always part of the person seeking forgiveness. (22) The healing of the

paralyzed man (Matthew 9:2-8) illustrates this, and when repentance is absent, faith itself only goes so far, as seen in Christ's limited healing in His hometown (Matthew 13:53-58; Mark 6:1-6). (23) Repentance and belief are closely connected - it is impossible to have one without the other. (24)

The call to repent is always part of the gospel message (Matthew 3:2; Matthew 4:17; Mark 6:12; Acts 2:38; Acts 17:30; 26:20; Revelation 2:5, 16, 22; 3:3, 19) and also in Luke 24:47 (25) as Jesus has risen. True repentance reveals itself in changed behaviour of a believer, that is to let go of sin (Acts 20:21; 2 Corinthians 7:9-10). (26) The gospel then, is not only about being saved through faith by God's grace, but is also a gospel of repentance. (27)

17 When Jesus arrived, He found that Lazarus had already spent four days in the tomb.
18 Now Bethany was near Jerusalem, a little less than two miles away,
19 and many of the Jews had come to Martha and Mary to console them in the loss of their brother.
20 So when Martha heard that Jesus was coming, she went out to meet Him, but Mary stayed at home.
21 Martha said to Jesus, "Lord, if You had been here, my brother would not have died.
22 But even now I know that God will give You whatever You ask of Him."
23 "Your brother will rise again," Jesus told her.
24 Martha replied, "I know that he will rise again in the resurrection at the last day."
25 Jesus said to her, "I am the resurrection and the life. Whoever believes in Me will live, even though he dies.
26 And everyone who lives and believes in Me will never die. Do you believe this?"
27 "Yes, Lord," she answered, "I believe that You are the Christ, the Son of God, who was to come into the world."

28 After Martha had said this, she went back and called her sister Mary aside to tell her, “The Teacher is here and is asking for you.”
29 And when Mary heard this, she got up quickly and went to Him.
30 Now Jesus had not yet entered the village, but was still at the place where Martha had met Him.
31 When the Jews who were in the house consoling Mary saw how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.
32 When Mary came to Jesus and saw Him, she fell at His feet and said, “Lord, if You had been here, my brother would not have died.”
33 When Jesus saw her weeping, and the Jews who had come with her also weeping, He was deeply moved in spirit and troubled.
34 “Where have you put him?” He asked. “Come and see, Lord,” they answered.
35 Jesus wept.
36 Then the Jews said, “See how He loved him!”
37 But some of them asked, “Could not this man who opened the eyes of the blind also have kept Lazarus from dying?”
38 Jesus, once again deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.
39 “Take away the stone,” Jesus said. “Lord, by now he stinks,” said Martha, the sister of the dead man. “It has already been four days.”
40 Jesus replied, “Did I not tell you that if you believed, you would see the glory of God?”
41 So they took away the stone. Then Jesus lifted His eyes upward and said, “Father, I thank You that You have heard Me.
42 I knew that You always hear Me, but I say this for the benefit of the people standing here, so they may believe that You sent Me.”
43 After Jesus had said this, He called out in a loud voice, “Lazarus, come out!”
44 The man who had been dead came out with his hands and feet bound in strips of linen, and his face wrapped in a cloth. “Unwrap him and let him go,” Jesus told them.
45 Therefore many of the Jews who had come to Mary, and had seen what Jesus did, believed in Him.
46 But some of them went to the Pharisees and told them what Jesus had done.
John 11:17–46 (BSB)

In this extraordinary passage, we encounter Jesus bringing back Lazarus from the dead. There is a contrast here between belief (in Jesus) and unbelief, which is effectively displayed after Lazarus is brought back to life (v.45-46). Moreover, we see here in these passages, especially in our Lord’s exchange with Martha (v.20-27) the connection between faith and salvation.

The demonstration of our Lord bringing back Lazarus to life simply be a command, is unmistakeable evidence that Jesus truly is the Messiah (verified later by His own resurrection). Jesus' prayer (v.41-42) underscores the importance of faith as part of His ministry. (28)

This passage sets forth the need to trust Christ for salvation, namely that there is no other way to God, but through Him, by means of His provision for salvation. (29) The faith that Jesus teaches us about, shows that we are spiritually sick, lacking righteousness - a righteousness that can only be supplied by God Himself - and is a lifetime process all believers are involved in (Matthew 7:7-8; Luke 11:9-10). (30) When it comes to salvation, faith is a necessity, since without faith eternal separation from God is the outcome. (31)

4. Who is the Object of our Faith and why?

67 So Jesus asked the Twelve, "Do you want to leave too?"
68 Simon Peter replied, "Lord, to whom would we go? You have the words of eternal life.
69 We believe and know that You are the Holy One of God."
John 6:67–69 (BSB)

As we have seen, Jesus is the object of our faith, since He is 'God in the Flesh,' the Messiah who brings about salvation for all who believe in Him. In this last part we want to consider how faith, believing and salvation work together, and also consider the role of the Holy Spirit in all of this, as well as how to practically persevere in our faith.

In the passage above, after many disciples of Jesus have stopped following Him (John 6:63-66), the apostle Peter makes a confession of faith in Christ. Peter expresses the truth of believing in Jesus' words and as spokesperson for the others (minus Judas Iscariot, as revealed later) affirms a deepening conviction that Jesus is a special person ("the Holy One of God"). (32) All people God has appointed to eternal life are believers. (33) This becomes clear in John 6:65, when Jesus says: "This is why I told you that no one can come to Me unless the Father has granted it to him." As such, believing in Christ, as the object of Christian faith, is unseen, since faith is not the same as sight (Romans 8:24; 2 Corinthians 5:7). Thus, receiving forgiveness and salvation are accomplished by believing - having faith - in Christ. (35)

2 Let us fix our eyes on Jesus, the author and perfecter of our faith, who for
the joy set before Him endured the cross, scorning its shame, and sat down
at the right hand of the throne of God. 3 Consider Him who endured such
hostility from sinners, so that you will not grow weary and lose heart.
Hebrews 12:2–3 (BSB)

As we consider the above passage, we see that Jesus is “the author and perfector of our faith” (v.2). This means that for believers, our Lord Himself initiates our faith and also sees it through to completion. This clearly expresses that Jesus is the object of our faith and our model, to help us endure. (36) Our focus has to be beyond ourselves, instead, focusing on Jesus. (37) In the words of the apostle Peter:

> 21 Through Him you believe in God, who raised Him from
> the dead and glorified Him; and so your faith and hope are
> in God.
> 1 Peter 1:21 (BSB)

14 What good is it, my brothers, if someone claims to have faith, but has no
deeds? Can such faith save him?
15 Suppose a brother or sister is without clothes and daily food.
16 If one of you tells him, “Go in peace; stay warm and well fed,” but does
not provide for his physical needs, what good is that?
17 So too, faith by itself, if it does not result in action, is dead.
18 But someone will say, “You have faith and I have deeds.” Show me your
faith without deeds, and I will show you my faith by my deeds.
19 You believe that God is one. Good for you! Even the demons believe that
—and shudder.
20 O foolish man, do you want evidence that faith without deeds is
worthless?
21 Was not our father Abraham justified by what he did when he offered his
son Isaac on the altar?
22 You see that his faith was working with his actions, and his faith was
perfected by what he did.
23 And the Scripture was fulfilled that says, “Abraham believed God, and it
was credited to him as righteousness,” and he was called a friend of God.

24 As you can see, a man is justified by his deeds and not by faith alone.
25 In the same way, was not even Rahab the prostitute justified by her actions when she welcomed the spies and sent them off on another route?
26 As the body without the spirit is dead, so faith without deeds is dead.
James 2:14–26 (BSB)

In this passage we learn more about the relationship between faith and works. Genuine faith in Christ, always expresses itself in action (v.17). It is not enough to merely talk about one's own faith, but having been justified by God through faith in Christ, action (deeds) naturally follow (v.24).

In v.21-23, we are reminded of Abraham's faith, which is a response to God's faithfulness, bringing about Abraham's faithfulness. (38) Similarly, as Jesus illustrates in the parable of the Pharisee and the Tax Collector (Luke 18:9-14), righteousness is based on having faith in God. (39) The Apostle Paul also explains righteousness before God in the same way (Romans 4:1-5:21), namely, as the Old Testament shows (using Abraham as example), that righteousness is the result of faith and not works. (40)

So, while the Apostle Paul is primarily writing about issues relating to the Mosaic law, the Apostle James is explaining what having faith in Christ looks like on a practical social level (deeds). (41) In essence, James is showing what saving faith looks like by pointing to Jesus' commandments to love God and to love one's neighbour. (42) Salvation is not based on any works, but based on faith alone, as seen in the Jerusalem Council (Acts 15). (43)

1 Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,
2 through whom we have gained access by faith into this grace in which we stand. And we rejoice in the hope of the glory of God.
Romans 5:1–2 (BSB)

In this Bible passage, we see the connection between faith and God's grace. Again, Jesus as object of our faith, enables us to have peace with God (v.1). When it comes to justification before God, we are to rely only on God's grace. (44) Also, belief is by the grace of God (Acts 15:11; 18:27). (45) Salvation , too, is by God's grace (Acts 13:47; 16:14; 18:27). (46) As such,

God’s grace in Jesus Christ, is a matter of surrendering to God and trusting Him in a personal relationship. (47)

4 But because of His great love for us, God, who is rich in mercy,
5 made us alive with Christ even when we were dead in our trespasses. It is by grace you have been saved!
6 And God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus,
7 in order that in the coming ages He might display the surpassing riches of His grace, demonstrated by His kindness to us in Christ Jesus.
Ephesians 2:4–7 (BSB)

Among the most important reasons why Jesus is the object of our faith is His resurrection. As we see in the above passage, Christians are already raised up with Christ (spiritually speaking in v.6). So, let us take a closer look at this.

14 Now since the children have flesh and blood, He too shared in their humanity, so that by His death He might destroy him who holds the power of death, that is, the devil,
15 and free those who all their lives were held in slavery by their fear of death.
16 For surely it is not the angels He helps, but the descendants of Abraham.
17 For this reason He had to be made like His brothers in every way, so that He might become a merciful and faithful high priest in service to God, in order to make atonement for the sins of the people.
18 Because He Himself suffered when He was tempted, He is able to help those who are being tempted.
Hebrews 2:14–18 (BSB)

We see in this passage that one of the accomplishments of Jesus’ work on the cross is to defeat Satan (v.14-15) on our behalf, so that as believers, we need not fear death. In addition, Jesus is now our “merciful and faithful high priest” (v.17) Who is there to help us when we are tempted (v.18). Our union with Christ - exemplified through Christian baptism - is a way of

demonstrating that we have died to sin, identifying with Jesus' death and resurrection. (48)

13 However, when the Spirit of truth comes, He will guide you into all truth.
For He will not speak on His own, but He will speak what He hears, and He
will declare to you what is to come. 14 He will glorify Me by taking from what
is Mine and disclosing it to you.
15 Everything that belongs to the Father is Mine. That is why I said that the
Spirit will take from what is Mine and disclose it to you.
John 16:13–15 (BSB)

The other accomplishment of Jesus' work on the cross, is that - as promised - He has sent us the Holy Spirit, who arrived at Pentecost (Acts 2). The above Bible verses tell us that everything the Holy Spirit reveals to us comes directly from Jesus Himself (v.14-15). Jesus' life, death and resurrection show us that God did something new, namely providing the Holy Spirit for all believers and is an example of God's faithfulness in Christ. (49) Thus, we can trust that God will do what he says He will do, including the promise of Christ's return (Second Coming). (50)

9 If we confess our sins, He is faithful and just to forgive us our sins and to
cleanse us from all unrighteousness.
1 John 1:9 (BSB)

In this verse, we see God's call to repentance. Confessing our sins (to Christ) and repenting (turning away from sin) are blessed gifts that God had provided for us as believers. *Repentance* is turning away from sin and turning to Christ (referred to as *faith*). (51) Believing in Christ and repentance are two sides of the same coin. (52)

Faith and repentance are closely linked, in that repentance entails living a new life with Christ as Lord and Savior - there can be no saving faith without repentance. (53) Repentance means to hate sin, and is essentially a change of heart and mind as well as will. (54) We see the Apostle Peter calling for the need to repent in Acts 2:38, and after we receive Christ, repentance is an ongoing process in our lives as Christians. (55)

16 By faith in the name of Jesus, this man whom you see and know has been made strong. It is Jesus’ name and the faith that comes through Him that has given him this complete healing in your presence.
Acts 3:16 (BSB)

8 In Lystra there sat a man crippled in his feet, who was lame from birth and had never walked. 9 This man was listening to the words of Paul, who looked intently at him and saw that he had faith to be healed.
10 In a loud voice Paul called out, “Stand up on your feet!” And the man jumped up and began to walk.
Acts 14:8–10 (BSB)

When it comes to healing, faith in Christ is the foundation. These two passages from the Book of Acts show that faith in Christ is necessary, if any form of healing is to be accomplished. While it is true that these miracles are done by the early apostles (Peter and John in the former passage, and Paul in the latter passages) the object of our faith is always Christ, who healed all who came to Him. God may or may not heal a believer in Christ today, depending on His sovereign will. Nevertheless, the point is that faith is accomplished by Jesus in the life of the believer. (56) Christ always does something in the life of a Christian, even if a person is not healed. Responding to the gospel message in faith is what matters. (57) As the Apostle Peter writes:

> 24 He Himself bore our sins in His body on the tree, so that we might die to sin and live to righteousness. “By His stripes you are healed.”
> 1 Peter 2:24 (BSB)

17 Consequently, faith comes by hearing, and hearing by the word of Christ.
Romans 10:17 (BSB)

Faith can only grow as we stay in God’s Word daily. As the above passage shows faith is linked to “hearing the word of Christ” (v.17). Having faith in Christ singularly holds fast to Jesus as Savior and the Bible as God’s Word, helping us to trust God at all times. (58) Scripture provides us with reliable testimony about Christ, because they are the Word of God. (59) There are a vast amount of promises available for Christians in the Bible. (60)

Due to the trustworthiness of God's character, we can live and act on the promises we find in Scripture. (61) For example:

> 4 He will cover you with His feathers; under His wings you will find refuge; His faithfulness is a shield and rampart.
> Psalm 91:4 (BSB)

> 1 Bless the LORD, O my soul; all that is within me, bless His holy name.
> 2 Bless the LORD, O my soul, and do not forget all His kind deeds—
> 3 He who forgives all your iniquities and heals all your diseases,
> 4 who redeems your life from the Pit and crowns you with loving devotion and compassion,
> 5 who satisfies you with good things, so that your youth is renewed like the eagle's.
> Psalm 103:1–5 (BSB)

> 105 Your word is a lamp to my feet and a light to my path.
> Psalm 119:105 (BSB)

> 35 Heaven and earth will pass away, but My words will never pass away.
> Matthew 24:35 (BSB)

9 God, who has called you into fellowship with His Son Jesus Christ our Lord, is faithful.
1 Corinthians 1:9 (BSB)

When it comes to faith, belief and salvation it is important to understand that *God* is faithful. As the above verse reveals, it is God who calls us into fellowship with Christ. While faithfulness is a quality that applies to both God and human beings, it is only God Who is absolute in being trustworthy, because He never changes and always keeps His promises. (62)

In the Old Testament, we find God's faithfulness expressed in many ways and Bible passages (Exodus 34:5-7; Genesis 15:13-14; Deuteronomy 32:4; Isaiah 25:1-9; Psalm 86:15). (63) In the New Testament, we find all that God is and stands for, manifested in Jesus Christ (John 1:14, 18). Christ is just as faithful as God is, since Jesus is 'God in the Flesh.' As a result, regardless of what challenges we face as believers, we can always trust in God's concern and love for us. (64)

Faith and the Holy Spirit

15 For you did not receive a spirit of slavery that returns you to fear, but you received the Spirit of adoption to sonship, by whom we cry, "Abba! Father!"
16 The Spirit Himself testifies with our spirit that we are God's children.
Romans 8:15–16 (BSB)

At Pentecost, God sends the promised Holy Spirit (Acts 2). As believers, we are indwelt by the Holy Spirit, which the above Bible passage affirms. This means that as the Holy Spirit testifies with our spirit that we are children of God (v.16), we have assurance of our salvation and can grow in our personal relationship with Jesus Christ. At this point, as believers we should revisit and remember what Jesus tells us about the Holy Spirit (John 14:15-17, 26; 16:5-15) as well as what the Apostle John writes about our identity in Christ (1 John and especially 1 John 3:24).

So, Jesus remains the object of our faith, as God speaks through Jesus and the Holy Spirit continues to lead believers into God's truth. (65) With the internal testimony of the Holy Spirit we have assurance of the basis for our faith. (66) In this way, due to our assurance, we can be bold in our prayers and expect God's love towards us in Christ, but are also admonished to share God's love with others. (67) The Holy Spirit convicts us of our sin (John 16:8-11), regenerates us (John 3:3), enables us in our confession of Christ as Lord (1 Corinthians 12:3), assures us that we are adopted as God's children (Romans 8:14; 2 Corinthians 1:22; 5:5; Ephesians 1:13; 4:30) and reveals to us as Christians what God has provided for us (1 Corinthians 2:12; 1 John 2:20; 3:24; 4:6-13). (68) As we grow in our walk of faith, the Bible exhorts us to be faithful, as we embrace the fruit of the Spirit (Galatians 5:22). (69)

How to persevere in faith?

21 and since we have a great priest over the house of God,
22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and our bodies washed with pure water.
23 Let us hold resolutely to the hope we profess, for He who promised is faithful.
Hebrews 10:21–23 (BSB)

With Jesus as object of our faith, we want to consider how we can persevere and grow in our faith. The above verse reveals that as believers, we are called to come close to Christ as our great High Priest with sincere hearts (v.21-22), based on our assured faith and hope, since “He (Jesus) who promised is faithful” (v.22-23). It is God who provides our confidence through the gospel. (70)

8 Be sober-minded and alert. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.
9 Resist him, standing firm in your faith and in the knowledge that your brothers throughout the world are undergoing the same kinds of suffering.
1 Peter 5:8–9 (BSB)

In order to persevere in our faith we have to be aware of the spiritual warfare going on around us. As we see in this passage, Satan (the devil) is

always attempting to undermine our faith (v.8) and we are called to resist him (v.9) (similarly in Revelation 2:10). How do we resist the devil? The Apostle Paul encourages us here:

> 16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one.
>
> Ephesians 6:16 (BSB)

We must remind ourselves, that our Christian holiness provides true freedom, that is the freedom to not sin and living righteously. (71)

12 Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love Him.
13 When tempted, no one should say, “God is tempting me.” For God cannot be tempted by evil, nor does He tempt anyone.
14 But each one is tempted when by his own evil desires he is lured away and enticed.
15 Then after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.
16 Do not be deceived, my beloved brothers.
17 Every good and perfect gift is from above, coming down from the Father of the heavenly lights, with whom there is no change or shifting shadow.
18 He chose to give us birth through the word of truth, that we would be a kind of firstfruits of His creation.
James 1:12–18 (BSB)

In this passage we find encouragement to persevere under trials. We understand that temptations arise from our own evil desires, which lead to sin and then to death (v.14-15). The goal of such trials is to persevere in order to grow into spiritually mature Christians, and God invites us to live by godly wisdom, opting for life instead of death (v.17). (72)

13 No temptation has seized you except what is common to man. And God is faithful; He will not let you be tempted beyond what you can bear. But when

you are tempted, He will also provide an escape, so that you can stand up under it.
1 Corinthians 10:13 (BSB)

We see in this passage the love, provision and protection God has provided for us in His Word, to help us resist and escape temptations (v.13). At times, God allows us to face temptations in order to help us grow in our walk of faith. As our loving heavenly Father, God disciplines us to help us become more holy (Hebrews 12:5-11) - this holiness is required for us, so that we may stand before our God on Judgment Day (Hebrews 12:14). (73) In essence, even though we may lapse in our faith at times, as Christians we realize that, it is *always* Jesus who delivers us from such lapses of faith. (74) In short, persevering in our faith requires humility and godly reverence in our lives, as the Apostle Paul admonishes us:

> 3 For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but think of yourself with sober judgment, according to the measure of faith God has given you.
> Romans 12:3 (BSB)

5. Conclusion

1 Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father also loves those born of Him.
2 By this we know that we love the children of God: when we love God and keep His commandments.
3 For this is the love of God, that we keep His commandments. And His commandments are not burdensome,
4 because everyone born of God overcomes the world. And this is the victory that has overcome the world: our faith.
1 John 5:1–4 (BSB)

In summary, we realize that faith, according to the Bible, is not a straight line, but involves many struggles, hardships and challenges. As seen, and as the above passage reveals, our faith is provided for us, by believing in Jesus Christ as our personal Lord and Savior (v.1) and in that way we are able to persevere (v.4).

Looking at the examples of faith from the Old Testament in Hebrews 11, we see that faith is being confident in God’s promises, having confidence that God’s promises will come to pass. (75) The faith of Old Testament times

is essentially the same that is expected of believers today. (76) Even though many Old Testament saints did not receive what they had hoped for in this life, they are encouraging for us as believers today, to hold fast to our faith at all costs. We are admonished as Christians to pursue lives of faith, just as the believers did in Hebrews 11. (77)

When it comes to Jesus' teaching us about faith, we see that in some of His miracles, faith and healing are linked (recalling the faith of the Centurion (Matthew 8:5-13) and a woman suffering from a long-term hemorrhage (Matthew 9:22). (78) Likewise, faith and repentance go hand in hand. Jesus usually points out the sphere of sin most prominent in a person's life, and as believers, we are called to a continuously repentant heart throughout our Christian life. (79) By contrast, unbelief, manifested in an unchanged lifestyle, without faith in Christ, results in eternal damnation. (80) Faith in Christ and eternal salvation are therefore inseparable.

With Jesus as the object of our faith, we see how faith, belief and salvation are closely linked. According to the Apostle Paul faith entails trust in Jesus as 'God in the Flesh,' His teaching and His work of redemption on the cross. (81) Faith, *apart from Christ*, by means of 'good deeds' does not lead to salvation. If that were so, it would have been unnecessary for Jesus to die on the cross. (82) In truth, all that is required for salvation, along with repentance, is to believe the gospel (John 1:12; 3:16, 18, 36; 5:24; 11:25-26; 12:44; 20:31; Acts 16:31; 1 John 5:13). (83) Faith is a response to the good news, in such a way that it translates into concrete action. (84) Our faith as Christians rests solely on God's grace, with Jesus as author and finisher of our faith and leads to a truly repentant heart, bent towards our Lord. It is God's faithfulness, not ours, that keeps us safe in Christ.

The Holy Spirit testifies with our spirit that we are God's children. As true believers, we obey God (Romans 1:5; 16:26) and love our neighbour (Galatians 5:6, 13-14; 6:1-2) empowered by the Holy Spirit. (85) The Holy Spirit helps Christians to overcome sinful desires, provides assurance of salvation and assists in praying for us. (86)

6 In this you greatly rejoice, though now for a little while you may have had to suffer grief in various trials
7 so that the proven character of your faith—more precious than gold, which perishes even though refined by fire—may result in praise, glory, and honor at the revelation of Jesus Christ.
8 Though you have not seen Him, you love Him; and though you do not see Him now, you believe in Him and rejoice with an inexpressible and glorious joy,

9 now that you are receiving the goal of your faith, the salvation of your souls.
1 Peter 1:6–9 (BSB)

With Jesus as the object of our faith, we are enabled to persevere in our faith, especially during trials, suffering and temptations, as we see in the above passage. Obstacles to perseverance in faith are double-mindedness (that is doubting God) and relying on earthly wealth for security, since they stand in the way of wholehearted love toward God. (87) As the above passage reveals, as believers, we can have joy in the midst of trials. (88) With a heart bent toward Christ, our faith helps us embrace who Jesus is, all He has done and what He can do. (89) This is among the most blessed things we can do as believers, as we remember His cross, His resurrection, His ascension and the promise of His Second Coming - with Him having forgiven all our sins - we look forward to the completion of our identity in Jesus Christ:

> 27 Just as man is appointed to die once, and after that to face judgment, 28 so also Christ was offered once to bear the sins of many; and He will appear a second time, not to bear sin, but to bring salvation to those who eagerly await Him.
> Hebrews 9:27–28 (BSB)

Notes

(1) Stanley, Charles F. C*harles Stanley's Handbook for Christian living: Biblical Answers to Life's Tough Questions*. Nashville, TN: Thomas Nelson, 2008.,p.193.
(2) Bock, Darrell L. *A Theology of Luke and Acts: God’s Promised Program, Realized for All Nations*. Grand Rapids, MI: Zondervan Academic, 2012., p.267.
(3) Jobes, Karen. *Letters to the Church - A Survey of Hebrews and the General Epistles*. Grand Rapids, MI: Zondervan, 2011., p.48.
(4) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.462.

(5) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.1347.
(6) Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008., p.591.
(7) Bartholomew, Craig G., Daniel J. Treier, Kevin Jon Vanhoozer, and Nicholas Thomas Wright. *Dictionary for Theological Interpretation of the Bible*. Grand Rapids, MI: Baker Academic, 2005., p.226.
(8) Alexander, T. Desmond and Brian S. Rosner, eds. *New Dictionary of Biblical Theology*. Leicester: IVP Academic, 2000., p.489.
(9) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.1348.
(10) Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008., p.591.
(11) Beale, G. K., and D. A. Carson. *Commentary on the New Testament Use of the Old Testament*. Ada, MI: Baker Books, 2007., p.984.
(12) Stanley, Charles F. C*harles Stanley's Handbook for Christian living: Biblical Answers to Life's Tough Questions*. Nashville, TN: Thomas Nelson, 2008.,p.194.
(13) Jobes, Karen. *Letters to the Church - A Survey of Hebrews and the General Epistles*. Grand Rapids, MI: Zondervan, 2011., p.49.
(14) Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008., p.591.
(15) Stein, Robert H. *Luke*. The New American Commentary: Volume 24. Nashville, TN: B&H, 1992., p.430.
(16) Stein, Robert H. *Luke*. The New American Commentary: Volume 24. Nashville, TN: B&H, 1992., p.430.
(17) Bock, Darrell L. *A Theology of Luke and Acts: God's Promised Program, Realized for All*
Nations. Grand Rapids, MI: Zondervan Academic, 2012., p.267.
(18) Stein, Robert H. *Luke*. The New American Commentary: Volume 24. Nashville, TN: B&H, 1992., p.431-432.
(19) Bock, Darrell L. *A Theology of Luke and Acts: God's Promised Program, Realized for All*
Nations. Grand Rapids, MI: Zondervan Academic, 2012., p.267.
(20) Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008., p.547.
(21) Erickson, Millard J. *Christian Theology*, 3rd ed. Grand Rapids, MI: Baker Academic,
2013., p.765.
(22) Erickson, Millard J. *Christian Theology*, 3rd ed. Grand Rapids, MI: Baker Academic,
2013., p.765.
(23) Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008., p.548.

(24) Stanley, Charles F. C*harles Stanley's Handbook for Christian living: Biblical Answers to Life's Tough Questions*. Nashville, TN: Thomas Nelson, 2008.,p.227.
(25) Packer, J. I. *Concise Theology: A Guide to Historic Christian Beliefs*. Wheaton, IL: Tyndale House, 1993., p.176-177.
(26) Grudem, Wayne A. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand
Rapids, MI: Zondervan, 2000., p.713.
(27) Murray, John. *Redemption Accomplished and Applied*. Grand Rapids, MI: Eerdmans, 2015., p.120.
(28) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.1050.
(29) Grudem, Wayne A. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand
Rapids, MI: Zondervan, 2000., p.712.
(30) Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008., p.547.
(31) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.463.
(32) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.1040.
(33) Bock, Darrell L. *A Theology of Luke and Acts: God's Promised Program, Realized for All
Nations*. Grand Rapids, MI: Zondervan Academic, 2012., p.268.
(34) Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011., p.127.
(35) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.99.
(36) Carson, D. A. ed. *NIV Zondervan Study Bible*. Grand Rapids, MI: Zondervan, 2015., 1949, 2021., p.2517-2518.
(37) Alexander, T. Desmond and Brian S. Rosner, eds. *New Dictionary of Biblical Theology*. Leicester: IVP Academic, 2000., p.493.
(38) Alexander, T. Desmond and Brian S. Rosner, eds. *New Dictionary of Biblical Theology*. Leicester: IVP Academic, 2000., p.489.
(39) Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008., p.549-550.
(40) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.440-441.
(41) Jobes, Karen. *Letters to the Church - A Survey of Hebrews and the General Epistles*. Grand Rapids, MI: Zondervan, 2011., p.172.
(42) Jobes, Karen. *Letters to the Church - A Survey of Hebrews and the General Epistles*. Grand Rapids, MI: Zondervan, 2011., p.175.
(43) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.100.

(44) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.442.
(45) Bock, Darrell L. *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations*. Grand Rapids, MI: Zondervan Academic, 2012., p.268.
(46) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL: Moody Publishers, 2014., p.100.
(47) Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011., p.127.
(48) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.441-442.
(49) Alexander, T. Desmond and Brian S. Rosner, eds. *New Dictionary of Biblical Theology*. Leicester: IVP Academic, 2000., p.492.
(50) Stanley, Charles F. C*harles Stanley's Handbook for Christian living: Biblical Answers to Life's Tough Questions*. Nashville, TN: Thomas Nelson, 2008.,p.197.
(51) Grudem, Wayne A. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids, MI: Zondervan, 2000., p.709.
(52) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL: Moody Publishers, 2014., p.99.
(53) Packer, J. I. *Concise Theology: A Guide to Historic Christian Beliefs*. Wheaton, IL: Tyndale House, 1993., p.176-177.
(54) Murray, John. *Redemption Accomplished and Applied*. Grand Rapids, MI: Eerdmans, 2015., p.119.
(55) Stanley, Charles F. C*harles Stanley's Handbook for Christian living: Biblical Answers to Life's Tough Questions*. Nashville, TN: Thomas Nelson, 2008.,p.226-227.
(56) Bock, Darrell L. *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations*. Grand Rapids, MI: Zondervan Academic, 2012., p.267.
(57) Bock, Darrell L. *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations*. Grand Rapids, MI: Zondervan Academic, 2012., p.268.
(58) Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011., p.128.
(59) Grudem, Wayne A. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids, MI: Zondervan, 2000., p.713.
(60) Stanley, Charles F. C*harles Stanley's Handbook for Christian living: Biblical Answers to Life's Tough Questions*. Nashville, TN: Thomas Nelson, 2008.,p.194.
(61) Jobes, Karen. *Letters to the Church - A Survey of Hebrews and the General Epistles*. Grand Rapids, MI: Zondervan, 2011., p.48.

(62) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.464.
(63) Alexander, T. Desmond and Brian S. Rosner, eds. *New Dictionary of Biblical Theology*. Leicester: IVP Academic, 2000., p.490.
(64) Stanley, Charles F. C*harles Stanley's Handbook for Christian living: Biblical Answers to Life's Tough Questions*. Nashville, TN: Thomas Nelson, 2008.,p.197.
(65) Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011., p.126.
(66) Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011., p.131.
(67) Bartholomew, Craig G., Daniel J. Treier, Kevin Jon Vanhoozer, and Nicholas Thomas Wright. *Dictionary for Theological Interpretation of the Bible*. Grand Rapids, MI: Baker Academic, 2005., p.228.
(68) Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011., p.136.
(69) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.464.
(70) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.1344.
(71) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.442.
(72) Jobes, Karen. *Letters to the Church - A Survey of Hebrews and the General Epistles*. Grand Rapids, MI: Zondervan, 2011., p.167-169.
(73) Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008., p.592.
(74) Bock, Darrell L. *A Theology of Luke and Acts: God’s Promised Program, Realized for All*
Nations. Grand Rapids, MI: Zondervan Academic, 2012., p.267.
(75) Stanley, Charles F. C*harles Stanley's Handbook for Christian living: Biblical Answers to Life's Tough Questions*. Nashville, TN: Thomas Nelson, 2008.,p.194.
(76) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.462.
(77) Beale, G. K., and D. A. Carson. *Commentary on the New Testament Use of the Old Testament*. Ada, MI: Baker Books, 2007., p.984.
(78) Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008., p.547.
(79) Grudem, Wayne A. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand
Rapids, MI: Zondervan, 2000., p.716-717.
(80) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.463.
(81) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.463.

(82) Stanley, Charles F. C*harles Stanley's Handbook for Christian living: Biblical Answers to Life's Tough Questions*. Nashville, TN: Thomas Nelson, 2008.,p.226.
(83) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.345.
(84) Bock, Darrell L. *A Theology of Luke and Acts: God's Promised Program, Realized for All
Nations*. Grand Rapids, MI: Zondervan Academic, 2012., p.268.
(85) Alexander, T. Desmond and Brian S. Rosner, eds. *New Dictionary of Biblical Theology*. Leicester: IVP Academic, 2000., p.493.
(86) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.443.
(87) Jobes, Karen. *Letters to the Church - A Survey of Hebrews and the General Epistles*. Grand Rapids, MI: Zondervan, 2011., p.168.
(88) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.1374.
(89) Murray, John. *Redemption Accomplished and Applied*. Grand Rapids, MI: Eerdmans, 2015., p.116.

Bibliography

Alexander, T. Desmond and Brian S. Rosner, eds. *New Dictionary of Biblical Theology*. Leicester: IVP Academic, 2000.

Bartholomew, Craig G., Daniel J. Treier, Kevin Jon Vanhoozer, and Nicholas Thomas Wright. *Dictionary for Theological Interpretation of the Bible*. Grand Rapids, MI: Baker Academic, 2005.

Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011.

Beale, G. K., and D. A. Carson. *Commentary on the New Testament Use of the Old Testament*. Ada, MI: Baker Books, 2007.

Bock, Darrell L. *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations*. Grand Rapids, MI: Zondervan Academic, 2012.

Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010.

Carson, D. A. ed. *NIV Zondervan Study Bible*. Grand Rapids, MI: Zondervan, 2015., 1949, 2021.

Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011.

Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL: Moody Publishers, 2014.

Erickson, Millard J. *Christian Theology*, 3rd ed. Grand Rapids, MI: Baker Academic, 2013.

Grudem, Wayne A. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids, MI: Zondervan, 2000.

Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012.

Jobes, Karen. *Letters to the Church - A Survey of Hebrews and the General Epistles*. Grand Rapids, MI: Zondervan, 2011.

Murray, John. *Redemption Accomplished and Applied*. Grand Rapids, MI: Eerdmans, 2015.

Packer, J. I. *Concise Theology: A Guide to Historic Christian Beliefs*. Wheaton, IL: Tyndale House, 1993.

Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008.

Stanley, Charles F. C*harles Stanley's Handbook for Christian living: Biblical Answers to Life's Tough Questions*. Nashville, TN: Thomas Nelson, 2008.

Stein, Robert H. *Luke*. The New American Commentary: Volume 24. Nashville, TN: B&H, 1992.

Recommended Resource / For Further Study

Sproul, R.C. "What is Faith" *Crucial Questions, No.8*. Orlando, FL: Reformation Trust Publishing, 2010. e-book.

Free download
(From the complete list of the free ebooks in the Crucial Questions series):
https://www.ligonier.org/posts/rc-sprouls-crucial-questions-ebooks-now-free

. . .

Please visit our website:

https://biblebasedchristcentered.wordpress.com

May God bless you and keep you.

Pastor John

Amen.